

# CHRISTIAN STATESMAN

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No. 1

## Dr. Ivy's Testimony Against Liquor Advertising

(The following telegram from Dr. Andrew C. Ivy, Ph.D., M.D., Sc.D., Vice President, University of Illinois, Chicago, Ill., was presented at the hearing before the Interstate and Foreign Commerce Committee of the U. S. Senate on the bill to prohibit the advertising of alcoholic beverages in inter-state commerce.)

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"I urge that Senate Bill 1847 do pass for the following reasons:

"Abraham Lincoln in 1847 wrote: 'Whereas the use of intoxicating liquor as a beverage is productive of pauperism, degradation and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage.'

"I stand with Abraham Lincoln the Great Emancipator from the slavery of man to man and of man to narcotic drugs. Furthermore, we know that alcohol is a narcotic drug which makes drunkards out of one in every 15 or 20 social drinkers.

"We know that there are now about 1 million alcohol addicts and 3 million excessive users of alcoholic beverages in our country.

"We know that the only difference between morphine on the one hand and alcohol on the other is that alcohol is less habit forming than morphine.

"We know that the barbiturates are habit forming and that there are more alcoholic addicts than barbiturate addicts.

"We know that about 70 per cent of drunkards started to drink during their teen age.

"We know that we do not advertise morphine, marihuana and barbiturates or any other habit forming and physically and mentally degrading narcotic except alcohol.

"It is difficult to acknowledge the rationality of a society which would allow advertisements to increase the use of a beverage which makes physically and mentally deteriorated slaves out of one in 20 of the users of the beverage.

"I can only believe therefore, that our people are seduced by advertising and propaganda to spend almost 9 Billion Dollars a year on alcohol to impair the brain and put it to sleep, and only 3 Billion a year to educate and awaken the brain. Moreover, we know that the consumption of alcoholic beverages is the cause of at least 20 per cent of automobile accidents.

"This means that alcoholic intoxication resulted in the injury of more people during the years of the war than were injured in all of our Armed Forces during the years of the war.

"It is generally acknowledged that alcohol consumption increases divorces, venereal disease, illegitimate births, sexual promiscuity, vice and crime in general, poverty, the mortality from many diseases, and other forms of human misery. It is tragic to advertise and encourage the use of a beverage that is the source of so much evil and misery.

"I cannot believe that the Congress and the majority of the American people knowingly desire to have more and more alcoholic beverages sold, and more and more drunkards produced and more and more human misery engendered, all of which are the natural consequences of the plethora of seductive advertising now being released by way of the radio, movie screen, magazines, newspapers, sign boards, and every imaginable advertising medium."



# Manufacture, Sale And Advertising Of Alcoholic Beverages Not An Inherent Right

R. H. MARTIN, D.D.

(Introduction to Dr. Martin's report as Chairman of the Committee against Liquor Advertising of The National Temperance and Prohibition Council at the Council's Annual Meeting in Washington, D. C., January 9-11, 1950.)

In presenting the case against liquor advertising there are two basic propositions which we will lay down and support.

**A. There is no inherent right in a citizen or anyone under the jurisdiction of the United States to manufacture or sell intoxicating liquors for beverage use.**

In this respect the liquor business is different from ordinary callings. For example, one who engages in the business of farming—raising and selling wheat, corn, rye, or other like products—does not have to obtain from the government a permit or license to do so. He has a natural, inherent right to engage in this business which the government neither grants, nor can take away. Not so with the liquor business. No one can engage in the manufacture of alcoholic beverages until he first secures a permit or license from the federal government, or in their sale, until he secures a license from the state in which the beverages will be sold. The liquor business is a **special privilege**, not a natural, inherent right business.

Furthermore, when this license to make or sell intoxicating liquors is obtained from the government, there are many restrictions placed upon the licensee with respect to the way in which the business is to be conducted. He must not sell to minors. He must not sell on Election Days, on the Fourth of July, on Christmas, New Year's. He's restricted as to the hours of sale.

Furthermore, the people by constitutional action, by vote of their Legislatures, and by the vote of the citizens themselves in states where this right has been conferred upon them, can put every liquor establishment out of business altogether and the owners of these establishments have no recourse, under the law, to sue the state or anyone for the financial loss thus incurred.

## Court Rulings

The courts of our country have so held. Time and again this matter has been before our courts, and they have ruled from the lowest courts all the way up to the Supreme Court of the United States, that there is no inherent right in a citizen to engage in this business.

We cite a few of the many decisions of our

courts to this effect. Also the reason they give for this decision—a reason which stigmatizes the liquor business and should keep every man who loves his country and regards the welfare of his fellowmen out of it.

First, the Supreme Court of the United States in the famous *Crowley v. Christianson* Case. The Court said:

"There is no inherent right in a citizen to thus sell intoxicating liquors by retail; it is not a privilege of a citizen of the State or of a citizen of the United States. As it is a business attended with danger to the community, it may, as already said, be entirely prohibited, or be permitted under such conditions as will limit to the utmost its evils. The manner and extent of regulation rest in the discretion of the governing authority."

This same principle is set forth by the Supreme Courts of many states. We cite the following:

The Supreme Court of Indiana:

"No one possesses an inalienable or constitutional right to keep a saloon for the sale of intoxicating liquor; to keep a saloon for the sale of intoxicating liquor is not a natural right to pursue an ordinary calling."

The Supreme Court of Ohio in two different saloon license cases declared:

"A license is a permission, granted by some competent authority, to do an act which, without such permission, would be illegal."

The Supreme Court of Nebraska:

"So we say that the prohibition of the traffic is absolute, except upon certain specified conditions, and one of these conditions is the provision for its legalization by the procurement of a license. . . ."

Following are reasons the courts give in support of these decisions:

The liquor business endangers the public morals, the public safety; it's a Pandora's Box, sending forth innumerable ills and woes, shame and disgrace. It's a prolific source of disease, pauperism, vice and crime. Said the Supreme Court of Iowa, "It is responsible for more want, pauperism, suffering, crime and public expense than any other cause."

## Advertising Liquor not an Inherent Right.

Since the liquor business is a special privilege business which exists by sufferance and has no inherent right to exist, it follows that the business



of advertising liquor is also a special privilege, and not an inherent right business. It, therefore, follows that the advertising of alcoholic liquors can be restricted, regulated and prohibited, and no one, either those engaged in the liquor business or those who do the advertising, are thereby denied any inherent or natural right—only a special privilege.

When we bring the force of public opinion to bear upon the owners and publishers of magazines, newspapers, or other media accepting liquor advertising, to cease this advertising, we are not asking them to relinquish a right, only a special privilege in the interest of the public welfare. The same is true in our efforts to secure the enactment by Congress of the Langer Bill to prohibit the advertising of alcoholic beverages in interstate commerce.

**B. The second basic proposition is that the intent and result of the advertising of alcoholic liquors is to increase their sale and consumption.**

The liquor industry is not spending 150,000,000 dollars or more each year in advertising its products for altruistic purposes, but for increasing sales and thereby increasing profits. We are aware that some representatives of the liquor industry deny this. They assert—that on the whole, liquor advertising doesn't increase sales, that it only increases the sales of the particular liquors advertised, but decreases the sales of the liquors not advertised and cite, as proof, that most liquor advertising is **brand advertising**,—brands competing with brands.

This claim, it appears to us, discredits the en-

tire advertising business. Carried out logically, it would mean that if all advertising of all products were to cease, sales would be just as great as they are now with billions of dollars spent in advertising them.

There would be some basis for this claim if we were living under an economy of scarcity; that is, if the people had only enough money to provide the bare necessities of life—food, clothing, shelter. But we are living under an economy of plenty. The people have far more money than is required to provide the necessities of life. They have money to spend for luxuries. And the purpose of advertising is to induce the people to want and buy the things that are not necessities, of which alcoholic beverages is one.

Liquor advertising does increase sales. For the past ten years the increase in the sales of liquor have kept pace with the constant increase in their advertising. With reference to the "brand" sales argument, all liquor advertising is by no means **brand advertising**.

The brewers are combining to advertise, not brands of beer of which there are more than 600, but beer, as beer. In 1948, the U. S. Brewers Foundation spent \$990,544 in such advertising to convince the American people that "Beer Belongs in the Home." The Wine Growers Guild spent \$442,516, and the Wine Advisory Board \$700,000 in advertising no particular brand of wine, but wine; and the Licensed Beverage Industry, a united front organization of the liquor and wine industry, including wholesalers and retailers, spent hundreds of thousands in advertising their products in general, and in "nailing down the lies of the Drys."

## Hearing On Bill To Prohibit Liquor Advertising

The three day hearing on the Langer Bill (Senate 1847) to prohibit the advertising of alcoholic beverages in interstate commerce, before the Committee on Interstate and Foreign Commerce of the U. S. Senate, was the most important and effective hearing on any phase of the liquor issue before Congress since repeal of the 18th Amendment. Originally scheduled for two days (January 12th and 13th) it continued for a full third day—at least 15 hours were given to hearing testimony from proponents and opponents of the bill.

As an evidence of the nation-wide interest in the bill, the big Senate caucus room, seating probably 500, was filled to overflowing (standing room was at a premium) throughout the sessions. By far the larger number were those favoring the bill who came from every section of the U. S. The Woman's Christian Temperance Union had representatives present from 41 states.

More than one hundred witnesses presented testimony before the Committee in person—57 for the bill, 51 against. In addition 16 prominent individuals unable to be present sent their testimony for the bill which was incorporated in the record.

Bishop Wilbur E. Hammaker of the Methodist Church, the Chairman of a Committee of the National Temperance and Prohibition Council (and the President of the Council) which had the preparation for the Drys of the hearing in charge, presented witnesses for the proponents of the bill.

They represented first of all and chiefly nearly all the larger and many of the smaller denominations of the Protestant Churches—Bishop Hammaker and others, the 8,000,000 Methodists; J. M. Dawson, the Baptists, Northern, Southern, some 14,000,000. Others spoke for Presbyterian Churches, the Christian Church, etc., etc. Dr. Cal-

(Continued on page 6)



**THE CHRISTIAN STATESMAN***Founded in 1867*

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An organization of Christian citizens founded in 1863

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1103, Act of October 3, 1917, authorized January 17, 1921.**THIS ISSUE**

This issue of The Christian Statesman, contrary to the editor's original intention, is devoted largely to recent important developments in the field of temperance, particularly to the hearing of the Langer Bill before a Committee of the U. S. Senate, January 11-13, to the Annual Meeting of the NTPC held in Washington immediately preceding the above hearing, and to the inauguration of the Protest and Appeal campaign focused upon the Luce magazines authorized and sponsored by the NTPC and the unanimous vote of the Council to continue this campaign aggressively throughout 1950.

These are important forward steps in the advancement of the Temperance cause which we believe our readers will want to know about, so that they can give their support in carrying them forward.

**CHRISTIAN CITIZENSHIP SABBATH  
IN PENNA.**

A state-wide awakening of the church going people of the Commonwealth of Pennsylvania to the importance of their duties as Christian citizens is the objective of a campaign of citizenship education planned by the Federated Legislative Committee of Penna. composed of twelve temperance and reform organizations functioning throughout the state.

This Committee has designated February 19th "**Christian Citizenship Sabbath**" and a letter with literature explaining the campaign has gone out to at least 5,000 Protestant pastors of the state in which every minister and congregation are invited to participate. We quote from this letter as follows:

"Thirty years ago today (January 16th) the 18th Amendment went into effect, adopted by a landslide. Thirteen years later this Amendment was repealed by less than one-fourth of the electorate. Most church members didn't vote.

"A large church vote usually works in the interest of good government. Therefore, no more important citizenship task awaits the

church than to enlist church members to vote.

"Participation may include a sermon, address, talks to the Sunday School and adult Bible Classes, distribution of literature and some plan to enlist voters to register and to vote in the primary election on May 16, when candidates for Congress, the State Legislature and other offices are nominated.

"The registration period extends from February 25 to March 25. There should be a 'Primary and Registration Committee' in every church. No financial obligation is involved. The Committee will appreciate a generous, voluntary contribution to help defray heavy stationery, literature and postage costs; but you are not obligated to do this as a condition of cooperation."

The Chairman of the Committee having this campaign in charge is Dr. B. E. Ewing, 320-323 Wesley Bldg., Philadelphia 3, Pa.

**ANNUAL MEETING OF THE NATIONAL  
TEMPERANCE AND PROHIBITION COUNCIL**

The Annual Meeting of the National Temperance and Prohibition Council held in Washington, D. C., January 9-11, was one of the best in the Council's history. The attendance was larger and more representative than in former years, the messages covering many phases of the temperance cause were of a high order, the spirit of cooperation and unity of the 22 organizations constituting the Council was marked, the actions taken were unanimously approved, and the spirit of confidence and assurance of the ultimate triumph of the temperance cause was manifest throughout the conference.

Much time was given to a review and preview of the program and activities of the organizations constituting the National Temperance and Prohibition Council. The members of the Council stand solidly for total abstinence for the individual and the total uprooting and annihilation of the liquor traffic by an educational program and by prohibitory law by the state. From the facts presented by the leaders of a number of the larger Protestant denominations, there is a new awareness on the part of many Christian leaders of the church's responsibility with reference to this great evil, and more aggressive efforts in combating it.

The fact that the Council in its own right was sponsoring and backing the hearing on the Langer Bill, and also the Protest and Appeal Campaign focused on the Luce magazines against their liquor advertisements, gave additional interest to the conference and has given it much higher standing with the churches and temperance forces of America than it had before.

The Council held no forenoon session on Wednesday on account of the Annual Breakfast of the In-



ternational Reform Federation (Clinton N. Howard, Superintendent) held in the Senate Dining Room of the national Capitol. This Breakfast was attended by more than 200 guests, the delegates to the Council were numbered among them. Among those present were persons of prominence—Justice Burton of the U. S. Supreme Court and Senators and Members of the House of Representatives. State Presidents of the WCTU of 41 states were also guests. The Breakfast at 9 A. M. was followed by greetings and messages from outstanding persons with Mr. Howard in charge and concluded at twelve o'clock noon.

### COOPERATION IN THE LUCE CAMPAIGN

As Chairman of the Committee Against Liquor Advertising of The National Temperance and Prohibition Council, the Editor of The Christian Statesman is not only receiving copy of many hundreds of letters going to the editor-in-chief of the Luce magazines protesting against the magnitude and misleading and false character of the liquor advertisements in these magazines and appealing for their discontinuance, but many letters of commendation and of assurance of cooperation in focusing public sentiment against them.

For example, Mrs. W. J. Harper McKnight of Pittsburgh, Pa., Secretary of Temperance and Reform of the Women's Missionary Society of the United Presbyterian Church, secured from us 1,800 copies of the four-page brochure, the basic publication explaining the Luce magazine campaign, and sent copy with an urgent SOS letter to every Women's and Young Women's Society of the Church urging that their members send communications to Mr. Luce and that they request pastors, Bible School leaders and others to do the same.

The Board of Women's Work of the Presbyterian Church, U. S. are sending letters to 50 selected women of this church, urging action.

W. Earl Hotalen, State Director of the Moral and Civic Foundation of Louisiana, secured 1,000 copies of the brochure which he sent with a very strong and urgent letter to all Louisiana leaders, urging their active participation.

The following letter from Rev. J. M. Seaver, Methodist Pastor and secretary of a county organization of the (State) Allied Church League of North Carolina, is so full of suggestions as to ways in which organizations throughout the nation can cooperate, that we reproduce it.

Dr. R. H. Martin, Chairman  
Committee Against Liquor Advertising  
209 Ninth St.  
Pittsburgh 22, Pa.

Dear brother, friend, comrade:

I have just read with great interest your 8½ x 11, four-page circular, "A Protest and Appeal

### DEATH OF DR. JAMES S. TIBBY AND BISHOP JOHN C. BROOMFIELD

We regret to announce the recent death of two members of the Board of Directors of The National Reform Association. On December 3rd, 1949, Dr. J. S. Tibby, for many long years a member of the Board and for several years its treasurer, passed to his eternal reward.

On January 8th, 1950, Bishop John C. Broomfield also a member of the Board for an extended period, finished his notable career on earth and entered upon higher service.

The Board of the National Reform Association has sustained a real loss in their going.

A statement and appreciation of their life's work and their service to the Association will appear in the next issue of The Christian Statesman, following action by the Board of Directors.

Campaign," referring to liquor advertisements in Life and other magazines, and the activities of the Editor, Henry R. Luce.

I agree with every word. You are to be congratulated and honored for this fine exposé and for your courageous campaign.

We will have Committment Sunday in the Methodist Churches in February, the 26th. On Monday, night, Feb. 27th, the County Allied Church League will hold its monthly meeting.

I am going to try to interest the churches and all temperance forces in this entire county to cooperate with you as follows:

1. Write and sign letters and petitions of protest against liquor advertising and supporting legislation forbidding same.
2. Cancellations of subscriptions to 'Life' and other magazines carrying liquor advertising.
3. Gathering up all the magazines and papers, carrying liquor advertising, that we can find, and make a huge bon-fire on the city square at the County seat—Elizabethtown.
4. To give publicity in newspapers, magazines, church papers, radio, etc., of this project and to encourage others to follow our lead.

5. To send you complete reports of what we accomplish.

6. To send proper reports and protests to editors of liquor papers—particularly Luce.

Enclosed is my check for \$2.00 for which please send me 100 copies of above mentioned circular.

Also, please write me a personal letter which I may read at meetings, to pep the folks. Please emphasize importance of cancelling subscriptions to 'wet' magazines. Thank you.

Rev. J. M. Seaver, Pastor  
Bladen Methodist Charge  
White Oak, N. C.



## A SAMPLE PROTEST AND APPEAL LETTER TO THE LUCE MAGAZINES

(The following is a sample copy of the many letters which are daily coming to the Chairman of the Committee Against Liquor Advertising. The editor-in-chief of these magazines is probably receiving a score or more of letters for every one coming to the Chairman of this Committee. In addition resolutions adopted by churches and other organizations are also going to Mr. Luce in large numbers.)

Dear Mr. Luce:

"I would like to give you some suggestions for your liquor ads of recent events which would be of interest to the public:

1. Could you have a wine ad picturing the man ?? in Los Angeles, California who became drunk with you fine advertised wine and raped a six year old girl and then bashed her head in with an axe? Maybe you could label him as "The Man of Distinction?"

2. Picture the body of the Ohio State student who was killed by another fraternity brother who said he became 'trigger happy' after a few drinks of your advertised liquor.

3. Picture a John Yeager of Pittsburgh who has just been sentenced to life in prison for his drunken slaying of his mistress. All he did was to beat her over the head with a beer bottle after a few drinks of your advertised brands.

4. Tell of the 750,000 chronic alcoholics whose lives have been wrecked by drink.

I am a Boys' Work Secretary. I must say that you are doing a swell job in your advertising. My boys are in the age group of 9 to 12 and they can quote your liquor ads and they know all about the different brands.

I have read where you are a son of a Presbyteri-an missionary and that you go about addressing large groups of Protestant ministers, telling them what is wrong with Protestantism. Do you tell them of the 898 pages of lies in your liquor ads for 1948 and of the \$12,712,000 that you received for such ads? I am afraid not.

Mr. Luce, in the name of common decency, will you cease the publication of these liquor ads and join the other editors and publishers who have the backbone to refuse at any price the use of their publications by the liquor interests to pour their stream of liquor propaganda into the homes of the American people?

Your for better advertising,

John J. McCaslin, Boys' Secretary, Y.M.C.A.

To make this campaign effective your help is needed. How? First of all send in your protest and appeal. Have others do the same. You can do the latter most effectively by securing a supply of the basic four-page brochure used in this campaign explaining its reason, who should protest and how to do this most effectively. 16,000 copies have already been published and distributed. Some secure 5, 10, 50 copies; others 100, 500, 1,000 and even more. They can be had for the cost of printing and postage—5 to 50 copies, 3 cents each; 100 copies and upwards, \$2.00 per 100. Order from The Committee Against Liquor Advertising, 209 Ninth St., Pittsburgh 22, Pa.

## HEARING ON BILL TO PROHIBIT LIQUOR ADVERTISING

(Continued from page 3)

vert for the Federal Council of Churches of Christ in America.

Second. Practically every national temperance organization and many state organizations were represented by witnesses who gave strong testimony for the bill.

Third. Representatives of young peoples organizations of churches and temperance groups.

Fourth. Representatives of leading publishers of newspapers and magazines including the chain of Gannett newspapers, the Capper papers, Christian Herald, Christian Science Monitor.

Fifth. Representatives of colleges, universities, law schools, judges, parent teacher associations, the Grange.

As for those testifying against the bill, it is significant that nearly all of them represented those who are engaged in the manufacture and sale of alcoholic beverages, (the first and most important witness represented the Distilled Spirits Institute and the Kentucky Distillers,) or those profiting from the liquor business, chiefly from the advertising of alcoholic liquors in newspapers, magazines. Newspaper and magazine organizations generally opposed the bill as an infringement of the freedom of the press. Only one woman witness opposed the bill. She represented an organization of wives of those in the liquor business.

Preceding the hearing the dry forces of the country were active in having letters and petitions on behalf of the bill sent to members of the Committee and to the Senators from their state. These letters came from all over the nation in great numbers. At least one Senator received 10,000 letters. In addition petitions on behalf of the bill signed by vast numbers of citizens, were filed with the Committee.

The attendance of the members of the Committee conducting the hearing was most encouraging. In the former hearing on this same bill in the last session of Congress, sometimes only one or two members were present, rarely more than three. At this hearing, at some sessions, as many as seven or eight members were in attendance, and at most sessions five or six.

Senator Edwin C. Johnson of Colorado, the Chairman of the Committee, presided at every session except one when another engagement prevented, and is to be highly commended for his patience and fairness and for giving every witness on both sides an opportunity to be heard.

We await the action of the Committee with the hope and prayer that the bill will be reported favorably to the Senate.



# A Christian Philosophy Of Government

by

WALTER McCARROLL, D.D.,

President, Southern California Branch of The National Reform Association

All reforms, if they are to prove effective and permanent, must be undergirded with the Christian principles of civil government. Christian citizenship is based on the Christian principles of civil government. Of these Christian or Bible principles of civil government there is a woeful ignorance on the part of the rank and file of church members. We shall try to state these principles as briefly as possible.

## Bible Principles for Nations

First of all a nation as such is a **moral being** and accountable. It is capable of choosing between right and wrong courses of action. It determines policies both foreign and domestic. It is capable of changing its ways, of repentance and of return to right paths. A nation may be convicted of great evils and of sin and may be converted. It is accountable to the court of public opinion for its actions, also to the God who is the Judge of all. A nation may be punished for its evil doings and rewarded for its obedience to the laws of God. In short a nation is a moral being accountable for its actions. All of this is abundantly illustrated in the Word of God for the Bible contains laws for nations as well as for individuals.

The second Bible principle is: **The Lord Jesus Christ is the King and Ruler of Nations.** Again and again in the Word of God He is designated as the King of kings and the Lord of lords. To Him hath been committed all authority in heaven and on earth. Power or authority that is exercised anywhere by anybody or by any body of men is an authority that is derived from Christ or comes within His permissive will, though it may be exercised without regard to Him. He actually rules by punishing and rewarding nations. Read Psalm 2:1-5 and 9; and Deuteronomy 28:1-14.

The third Bible principle is that **nations and their rulers owe obedience to Christ as King.** Since the authority they exercise comes from Him they are bound to acknowledge the source of that authority. This should be done in the fundamental law of the land. Officers and voters in a Christian nation should acknowledge Christ as the nation's King and take His law for their guidance.

The fourth principle is that **civil government, in its nature, is an ordinance of God** and as such

is to be obeyed for conscience sake. The powers that be are ordained of God. Rom. 13:1-5. This is the classic passage on civil government. This does not mean that a wicked man who has seized power and has become a terror to the good and a protector of the evil is ordained of God. It means that civil government in its design is a divine institution and when its true purpose is fulfilled has the blessing of God. Civil rulers then according to this ordinance are ministers of God, a terror to the evil work and the protectors of the good. For this reason and for this purpose they are clothed with the power of the sword. That is, they are entitled to use force in the enforcement of just laws. Obedience then is due civil rulers for conscience sake when civil rulers are in reality ministers of God. For conscience sake means obedience to just laws because it is right and God commands obedience. This obedience however is limited by the law of God to which both rulers and ruled are subject.

## A Christian Nation Should Acknowledge Christ

But is this a Christian nation? This will be stoutly denied by some and strongly affirmed by others. According to the premises from which one reasons both answers may be true. Well, at any rate it is not a Mohammedan nation, nor a Buddhist nation, nor a Confusian nation. Nor is it as yet an atheistic nation. It is true that for 160 years this government has been operating on a more or less secular basis, but the Supreme Court of the United States, in a unanimous decision, in the famous Trinity Church case, February 29, 1892, declared "This is a Christian Nation." The data on which this important decision was based may be summarized as follows: it was so from the beginning. It was founded by Christian men. No purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation. The Commission to Christopher Columbus, the first colonial grant made to Sir Walter Raleigh, the first charter of Virginia, the subsequent charters to that colony, the celebrated compact made by the Pilgrims in the Mayflower, the fundamental orders of Connecticut for a provisional government, the charter of privileges granted by



William Penn, the Declaration of Independence, and the constitutions of the various States, made constant recognition of the Christian religion as part of the common law of the land. Every constitution of every one of forty-five States contains language which either directly or by clear implication recognizes a profound reverence for religion and an assumption that its influence on all human affairs is essential to the well-being of the community. There is no dissonance in these declarations. There is a universal language pervading them all; they affirm and reaffirm that this is a religious nation. These are not individual sayings, declarations of private persons: they are organic utterances, they speak the voice of the entire people.

In concluding his argument Mr. Justice Brewer summarizes the evidence in the laws, customs, and practices of the nation in its every day life. He says, "If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth. Among other matters we note the following: the form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening all sessions of all deliberative bodies and most conventions with prayer; the prefatory word of all wills, In the name of God, Amen; the laws respecting the observance of the Sabbath with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town, and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations with general support, and aiming to establish Christian missions in every quarter of the globe. These and many other matters that might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

#### Additional Evidence

To this we may add the employment of Chaplains in the armed forces and the placing of a New Testament in the hands of every soldier by the authority of the government, the placing of the Bible in prisons and reform schools and the employment of Chaplains in the same, add to the force of the argument of Mr. Justice Brewer in his masterly marshalling of the evidence which says "This is a Christian Nation."

This view of American life as expressed in its laws, customs, and society we may call the vital or unwritten constitution. Since in its vital or

unwritten constitution this is a Christian nation, it follows that in its written constitution acknowledgement should be made of that fact. The written constitution is the instrument of government by which we as a people have chosen to be governed. While the founding fathers sought to effect a complete separation of church and state, and rightly so, they had no thought of separating the state and government from those Christian principles that are essential to good government. The sole source of those Christian principles is the Bible, the Word of God, and the Bible belongs to the State as well as to the Church, since the Bible contains laws for the nation as well as for the church and for individuals. Since in our vital or unwritten constitution we are a Christian people then in our written constitution we should acknowledge God as the source of the nation's life, and the Lord Jesus Christ as the Saviour-King of nations, and the Bible as the guide-book for rulers and all in authority in the national life.

#### A Proposed Christian Amendment

The Honorable Albert M. Cole of Kansas on March 1, 1949, introduced into Congress a resolution proposing such an amendment to the Constitution of the United States. It reads as follows: Sec. 1.—This Nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of nations, through whom are bestowed the blessings of Almighty God. Sec. 2.—This amendment shall not be interpreted so as to result in the establishment of any particular ecclesiastical organization, or in the abridgment of the rights of religious freedom, or freedom of speech and press, or of peaceful assemblage. Sec. 3.—Congress shall have power, in such cases as it may deem proper, to provide a suitable oath or affirmation for citizens whose religious scruples prevent them from giving unqualified allegiance to the Constitution as herein amended.

This would be in no sense a union of church and state. It would bring the written constitution into harmony with the vital or unwritten constitution. It would make such a decision as that of the Supreme Court in the McCollum case impossible, and the weight of the Constitution, our Fundamental Law, would no longer be on the side of Secularism but on the side of Christianity, the common law of the land. It would make our officers of State ministers of God, a terror to evil doers and the protectors of all good citizens. The Bible could then be restored to its rightful place in public education. Yes, a Christian Philosophy of Government, generally understood and accepted, is necessary if any reform is to become permanently effective.